and, second, they are dealing with a woman who submits to their caprices more easily than a woman of their race and whom they can change at will. Children born of these concubinages are free but are not members of their father's class. The latter recognizes them as his, but they are morally considered slaves. However, they can inherit from their father.

/171/ Tuareg women of the noble class who have relations with the Iklan are discredited among their own people. But the case is not very rare, it seems, particularly since a legend maintains that the relations between Imochar women and captives are sterile.

The Iklan have very corrupt mores and practice pederasty and other vices. To steal and lie is instinctive for them, defects found for that matter in most of the Sudanese Negroes.

Thus, when they keep goats in the pasture, they are accustomed to sucking them. Therefore, in some camps they never receive any milk since it is rightfully presumed that they have served themselves first. Some masters, to protect themselves from these thefts, do not hesitate to padlock the mouths of the herdsmen by perforating their lips. A few years ago, there was still an old woman in the Ahaggar who had suffered this mutilation.

They live very familiarly with their masters, and some have deserved their confidence, either by their intelligence or by their courage during raids. The former amenokal of the Ahaggar, Moussa ag Amastan, was always accompanied by his Negro Chernach, and the feats of war that they accomplished together are still the object of the most marvelous tales during camp nights.

A slave may ask to change masters when he is mistreated or when he hopes for more advantages. Since the Tuareg generally does not want to be separated from his slave with no recompense, the slave resorts to a subterfuge which consists in cutting off the ear of an animal from the herd of the master to whom he wishes henceforth to belong, or committing some other depredation of the same sort. This offense brings about a right of life or death over the slave who commits it, on the part of the injured party. In practice, according to the accepted custom, this slave automatically becomes

302 751 Men and women make rings around their eyes with kohl; they put it not only on the eyebrows, but especially at the roots of the eyelashes. They do this for medical purposes, for they attribute [164] to kohl the ability to protect them against eye maladies, in particular against ophthalmia which strikes many of them.

[326] The Tuareg appreciate the long, narrow hands of people who do no manual labor. They do not take any particular [412 531 212] care of them and are satisfied merely to cut their nails rather short. As they do for hair, they bury the scraps so that no one can take them.

Fig. 36. Hairdressing knife, bearing the name of the artisan who made it in tifinagh characters.

304 [171] Tattooing. -- Make-up. -- Unlike the Kabyle and the Berbers, the Tuareg are not tattooed. This detail, which may seem insignificant, nevertheless indicates that the relationship of these different human groups is not nearly as close as one might believe, since there are such appreciable differences in mores.

184 304 Some women blue their gums and sometimes their lips by tattooing them, but this custom is particularly prevalent in the Sudanese tribes of the Timbuktu region.

302 [151] [517] On the other hand, make-up is used on a large scale among Tuareg women. They put red ocher on their faces to protect the skin from the /260/ sun. For aesthetic reasons they also blue their lips and around their mouths with indigo.

302 For festive occasions, some women bear paintings on their faces, white or ocher dots above the bridge of the nose, under the [517] cheeks, and on their chins. These paintings have only an aesthetic nature, or so it seems.

●304 All Tuareg, men and women, have two or three small linear 751 scars on their foreheads and temples, and the indigo from their clothing which is often inlaid there gives them the appearance of tattoos. They are incisions made for medico-magic reasons when [855] the children are very young to protect them from headaches and convulsions.

[856] It also seems that this custom contributes to make them strong and making them walk very early. (1)

1. De Foucauld, Textes en prose /Prose Texts/, p. 64.

757 Medicine and surgery. -- If we now turn our attention to medicine and surgery among the Tuareg, we shall observe that their knowledge is not very extensive and has nothing singular about it.

753 In their minds the Tuareg classify sickness in two categories: those which are the result of an external action, visible and determinable, and those whose origin cannot be explained by any causal link. The former are treated with appropriate medical treatments, the latter by magic procedures.

757 The medical procedures, which belong rather to surgery, are clearly empirical. A few of them serve for a quantity of ills. They chiefly include bleeding and applying heat. In bleeding, the operator relieves congestion in the diseased part; in applying heat, he limits the pain, at the same time relieving congestion.

278 The Ihaggaren have a whole stock of drugs which they [777] borrowed from the Sudanese. These are roots, plants, and seeds which grow in the Sudan and in which the Tuareg have a great deal

304 852 Circumcision. -- Boys are circumcised at the age of three or four, usually by a marabout. Circumcision (amoud, amilli, or azemmoued) is not the occasion for any festivity and is practiced collectively. The contusing instrument used is a little knife with [412 302] an iron blade, used by the men as a razor. During the healing period the child rests in his parents' camp and is cared for by them.

[171] Little girls are not excised as they are among the Moors of Tagant and Hodh.

291 855 Children go around naked until they are five or six years old, depending on the wealth or the foresight of their parents. Little [556] girls wear a loincloth at the age of six or seven, while boys wear trousers of the same style as the men.

861 Education. -- Children's education begins after weaning. From that time on the boy passes under the control of his father, while the girl stays in her mother's hands. This education is hardly complicated for either the boy or girl.

868 857 The little boy, from the age of five, takes care of watching the goats and sheep by himself. Later he is entrusted with the camels, which he leads to pasture and to drink. He is also taught how to [462] milk goats, for among the Tuareg, men, as a rule, take charge of this job. Toward the age of seven he begins to ride camels. Then fights with sabers or lances are organized in the form of games between children of the same age, arms being replaced by millet stems or tree branches. This is not a part of education properly speaking, since it is done by the children themselves.

868 869 Religious education is rather neglected among the Ahaggar Tuareg where marabouts are scarce. When there is a marabout in a camp, he teaches children and young people the rudiments of the [212] Koran, which they learn by heart by singing it all day long, for they are ignorant of Arabic writing.

881 /287/. The litham /veil/ is put on the boy at fifteen or sixteen [145] when the hair begins to appear in his armpits. It is put on by the father, most often at the time of Ramadan. There is no additional 291 ceremony for the occasion. The father gives his son some good ad- [431] vice, and young women and girls give him tobacco as a gift.

Chapter II

Circumcision

In Tamashek, "azemhoud-n-baradhen" (circumcision of children) ⵜⴰⵣⵎⵀⵓⴷ ⵏ ⴱⵔⴰⴷⵀⵏ from the verb "ezmahad" ⵣⵎⵀⴷ , to circumcise. 304 852

There is no set age for circumcision; generally it is carried out after the age of five.

The operator is summoned to the amazar' (douar), and all the people present take part in the operation, carried out as follows:

The operator holds the foreskin with a bit of "saâf" (djerid or palm leaf) and cuts it with a well-sharpened knife. To cicatrize the wound, it is dusted with leaves of atle (Tamarix articulata) and skins of dried pomegranates ground to powder. Then it is washed with camel urine, and all painful contact is avoided by means of splints held by strings fastened behind the back. [278] [237]

Then there is a feast: a sheep's throat is cut, and it is eaten by the guests.

Chapter III

Puberty

In Tamashek, "tamendjott" ⵜⵎⴻⵏⵊⵓⵜ . As soon as he is of an age to fast, that is to say, as soon as he has reached puberty, the boy begins to wear the "tidjelmoust" ⵜⵉⵊⵍⵎⵓⵙⵜ veil which he will never leave off thereafter. 882 291

539 /137 cont./ under the eyes of the bandits, who regarded with stupefaction the man who, having hewn a piece out of the mountain, defied them from the vantage point of the breach.

Thus ends this story of Elias. Others concerning this hero must exist, but they are buried in men's memories.

One may still admire Elias' exploit: the breach in the [823] Adriane is a landmark of Tamanrasset, and the boulder that was hewn from the mountain rests eight kilometers from there in the In-Zaouen wadi, where it has remained planted, a reminder of the hero's valor.

852 Thus, observing nature, listening to the old stories, the young Targui grows up and forms his opinion. At the age of • 304 six or seven years, he undergoes circumcision: "agadam." The relatives gather for a big meal on this occasion.

857 From the women, the young boy learns to sew cloth and leather. He makes toys from old rags; these are usually camels 868 in stylized forms, sometimes having real artistic value. Toy in hand, he races with his comrades to see whose camel is the swiftest. Girls and boys alike make dolls dressed in the Tuareg style; they play camp, paying visits, drinking tea, and striking camp. The young boys carve greatly stylized camels on flat stones or on goat jawbones cut in two.

A favorite amusement consists in mounting an ass and making it gallop, which is not accomplished without numerous falls in the beginning. However, it is the camel which haunts the child; his father has /138/ already let him ride for a circle around the camp, but the little boy wants to be master of his own mount, to guide it across the fallen rocks of the nearby mountain, then to break into a fast trot on the plateau bordering the wadi but not beyond, for he would be seen from the camp and would risk a severe scolding for having taken a camel to amuse himself. Nevertheless, his parents know how it is, for they did the same thing themselves when they were young, but the "canoun" must be applied.

7:Nicolaisen E-5 (1951-1962) 1963 MS25 Tuareg MS25

among them it is eaten in particular by women during the first seven days after the birth of a child, that is during the period from birth to the name-giving ceremony known as *isnawen*. It is considered dangerous for a woman to eat too much vegetable food during this period, while meat is believed to make her recover quickly after birth. The same diet is followed by young boys after their circumcision until their wounds have healed. These dietetic rules no doubt have their root in magical beliefs.

All Tuareg esteem liquid or semi-liquid dishes which are consumed mainly during the very hot season. A very common dish of this type is that named *aṛejira* (Ayr) or *aṛehara* (Ahaggar). It is made from flour of millet, sorghum, dates, and crushed cheese mixed with water, the main substance being pounded millet. The dish is served in a large wooden bowl or in a calabash, and is eaten and drunk by means of a large wooden ladle called *tamulat* (Fig. 194a–b). This liquid dish is a substitute for milk during the hot season when milk is scarce, and it is frequently used for food on journeys, in which case it is transported in the form of dough-like balls to be dissolved in water just before eating.

The terms *aṛejira* and *aṛehara* are used for various liquid or semi-liquid dishes, or beverages, for which the Tuareg have particular names according to their composition. Dates are less important for liquid dishes in Ayr than among the Northern Tuareg to whom dates form an important part of food. Very important in the north is a dish known as *talekezzat*; it is made from dried dates pounded

Fig. 182. Tuareg women turning a hand-mill (*tazirt*). In the foreground a woman shaking flour into a wooden bowl. Note the ornamented patches of leather hanging down from the tent sheet. Ahaggar, the *Dag Rali* tribe.

[Text continues on p. 247]